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AN

EXPOSURE

OF

ODD FELLOWSHIP.

7569a.137

BY A PAST GRAND.

SECOND EDITION.

BOSTON:

FOR SALE AT THE FRANKLIN BOOKSTORE,
No. 54 Court Street.

1844.

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PREFACE.

THE Author of this little book is much gratified at being able to present to the public so much of the mystery of Odd Fellowship as he feels assured will go far to convince all unprejudiced minds of the uselessness and dangerous tendency of that Institution. He has long felt a desire to expose the folly, and show the evil tendency of the Order, but has not until lately been enabled to do so. Since it has come within his power he has proceeded with all expedition to bring them to light.

It is now (1835) two or three years since I became a member of the Order. It was represented to me to be a benevolent and charitable Institution, containing nothing with which the most scrupulous could find fault, nothing of which the most virtuous could not approve. A course of conduct, I was told, was there recommended and enjoined, founded on the precepts of the Bible, and embracing the purest principles of benevolence. With these assurances of the character of the Society, I became a member. My curiosity led me rapidly through all the Degrees. After having reached the top of the ladder, I began to look around me, and reflect. I was not long in coming to the conclusion that their charity was but a farce, and their pretended regard for religion a sheer mockery. During all the time that I have belonged to that Institution but two or three instances of its charitable nature occurred, and they were but trifling. It always appeared to me that the Brethren came there rather that they might enjoy each other's company after the Lodge would adjourn, than for the purpose of administering charity to the needy families of unfortunate or deceased Brethren. The religious spirit which seems to flow through their Degrees is regarded by few, if any, of the members. Religion is often made a cloak to the vilest hypocrisy. A high officer of a Lodge was once heard to say, that he had only one objection to his office, which was, that he "*hated the damnedest to pray.*" The more I thought upon and examined the principles and conduct of the Order, the more I was led to believe it to be a dangerous society. I began to look upon it as a conspiracy against the rest of the community; and the question then presented itself, whether my duty to my fellow citizens did not

require me to make these revelations. After much consideration, I made up my mind that I could, with an approving conscience, do as I have done. I had taken an oath to keep inviolable whatever of the secrets of the Order should be revealed to me; but I then believed that those secrets were innocent, that the representations made to me of the goodness of the Society were true —otherwise I would not have taken the oath. When I found that those representations were false, that, instead of swearing to keep secret that which was good, I had sworn to keep that which was evil, could I, consistently with my duty to my Maker, and to the community at large, look upon that oath as binding? I thought not, and have acted accordingly.

To careless observers these Degrees may present a kind and benevolent front; but a careful examination will show that they have a tendency to confine that benevolent front, which should be as free and universal as the air itself. The Candidate is required to swear that he has no bodily infirmities which render him incapable of pursuing his occupation; and thus the very persons who are fit objects of charity are excluded from the charity of this very charitable Institution.

The *abuse* of wine is forbidden, but the *use* of it is slily recommended. The generality of the Brethren are young men; and to show their friendship and brotherly love for each other they make use of wine, &c., temperately it may be at first, but with great and imminent danger of doing so intemperately in the end. The weekly meetings of the Order bring the members together often; and the use of a little wine, &c., in the bar-room of some one of the Brethren will enable him to pay his rent, but will also disable some to pay their own, and lead them into drunkenness.

The reader will perceive, keeping in his eye the context, the construction which may be put on the Oath of the Covenant Degree. The Candidate swears that he will warn his Brother of danger, whether it be from his own imprudence, or from the evil design of an enemy, or from some apparently accidental cause; and that he will point out his advantage, should it come within his power or knowledge so to do. A Brother might, unfortunately, be so imprudent as to commit some crime that would put him in danger of the punishment of the law. The officer of the law, whose duty it is to bring the criminal to justice, has a counter duty to perform—he must warn his Brother of the danger, and give him a chance to escape. And the juror might easily persuade himself, that if it is his duty to warn a Brother of danger, it is also his duty to avert that danger, and bring in his verdict accordingly. Again, he swears that he will save his Brother's life and limbs if opportunity offers. This every man is bound by the law of nature to do, not only to sworn brethren, but to every

fellow creature—except under some circumstances. In this oath no exception is made, and the juror, when his Brother is guilty of murder in the first degree, may bear it in mind. The judge on the bench, and the witness at the stand, may likewise remember their obligation.

In the last Degree spoken of in this volume, the Candidate swears to give his Brother the preference in all his business. This precept of the Order will probably act more directly against the interest and welfare of the rest of the community than any other. The circumstance of a few friends agreeing and promising to assist each other in business is a matter of daily occurrence, with which I presume no one will find fault. But when a large society is formed, composed of men who know each other only by secret signs and tokens, and are sworn to assist each other in business, extends itself over the whole country, it becomes a matter of especial importance to business men of all classes. If chartered companies, whose business extends only over a single county or state, are things to be feared in a manufacturing or commercial community, how much more is that "chartered iniquity" to be feared which spreads itself not only over a single county, or state, or country, but over the whole globe, with its members sworn to assist each other, and with its minions stationed in every city and village? The uninitiated tradesman can only expect the custom which his good character and attention to business will bring, and the kindness of his friends will give. The initiated tradesman stands an equal chance with the uninitiated for irregular business, but he has this advantage over him—he has a whole host of sworn Brethren to throw work into his hands, and to recommend and direct strangers to him, who otherwise might have gone to the untrammelled citizen. This circumstance may explain to many how it happens that some of their business friends succeed so much better than themselves.

The reader will mark, that wherever an allusion is made to our Saviour, that part is stricken out. This has been done in order that Jews as well as Christians may share the advantages of the Society. What strong claims this bastard daughter of the "Handmaid" has to the character of a religious association!

Another evil arising from this combination, not from the Obligations and Lectures, but collaterally, is the political influence it is capable of exercising. I know several gentlemen, of pretty high political standing, who I verily believe joined the Order for no other purpose than to gain the votes of the Brethren, and they have not been disappointed. They (the members) vote, I may say, almost unanimously on one side or the other—they never split, but always go in a body. Many, very many of them, look

on politics as a kind of business, and as they are bound to give their Brother the preference in business, they consider themselves bound to give him their vote when a candidate. The Lodge is a fine place for the trickery of the demagogue.

One word as to the anonymous authorship of this work. When I had made up my mind to expose Odd Fellowship, I intended to do so under my own name, in some one of the public journals. I consulted some of my friends about it, and was advised to publish it in book form. This I thought would be the better plan, as every man might then carry the wonderful mystery in his pocket. But at the urgent request of some, whose wishes I could not disregard, I put it out anonymously. By publishing it with my name they said the vials of wrath of the Order would be poured upon my head, and the vengeance of the Society pursue me with the eagerness of a blood hound; while if I should publish it anonymously, there were thousands of the members who would embrace the opportunity they have long wished for, and come out and acknowledge its truth. This reasoning was plausible, and I have acted as they desired.

AN EXPOSURE, &c.

THE officers of an Odd Fellow's Lodge consist of a Noble Grand, with his Right and Left Hand Supporters, Vice Grand, with his Right and Left Hand Supporters, Senior Warden, Junior Warden, Conductor, two Scene Supporters, Inside Guardian, Outside Guardian, Secretary, Assistant Secretary, and Treasurer.

OPENING OF A LODGE.

At the time of opening the Lodge the Noble Grand takes his seat, and calls the Lodge to order by giving one rap with a mallet, and says, "Officers, take your respective situations; Guardian, close the door; Warden, examine the Brethren in the Lodge that are unknown to you." The Warden examines, and reports, "All correct, Noble Grand."

N. G.—"Vice Grand, what is your duty in the Lodge?"

V. G.—"To act in conjunction with you, to restrain every improper sentiment or song, to enforce, in your absence, a due observance of the laws, and to keep a guard over the conduct of Brethren during lodge hours."

N. G.—"Vice Grand, examine your Supporters."

V. G.—"Right Hand Supporter, what is your duty in the Lodge?"

R. H. S.—"To officiate occasionally, in your absence, during lodge hours."

V. G.—"Left Hand Supporter, what is your duty in the Lodge?"

L. H. S.—"To act in conjunction with your Right Hand Supporter, and to officiate occasionally in his absence."

V. G.—"My Supporters are correct, Noble Grand."

N. G.—"Secretary, what is your duty in the Lodge?"

S.—"To be faithful in the accounts, maintaining the same without prejudice or partiality."

N. G.—"Warden, what is your duty in the Lodge?"

W.—"To examine the Brethren with circumspection before the Lodge is opened; to give the charge of my office at the initiation of a Brother; to place and replace the regalia in a careful way, and report any damage that may be made on them to you, Noble Grand."

N. G.—"Right Hand Supporter, what is your duty in the Lodge?"

R. H. S.—"To support you in keeping peace and good order; to execute your commands; to assist at the initiation; and to open and close the Lodge in due form."

N. G.—"Left Hand Supporter, what is your duty in the Lodge?"

L. H. S.—"To officiate occasionally in the absence of your Right Hand Supporter."

NOBLE GRAND'S CHARGE.

N. G.—"Vice Grand, Officers, and Brothers, I hope and expect each officer will do his duty, and that the Brothers will be steady and attentive to the business, harmony, or sentiments of the evening, so that we may not be under the necessity of enforcing the restrictive laws or fines. It is a duty incumbent on the Noble Grand to admit no Brother who has not received the password of the current quarter; to judge impartially, without prejudice or favour, of every transaction; and I trust that all will act with prudence, zeal, and integrity, as on these principles depend our happiness and comfort, keeping in view that philanthropic principle by which we hail each other as Brothers, regarding our Lodge as our family, whose actions make men social and humane. Vice Grand, Officers, and Brothers, I will thank you to be standing, and assist my Right Hand Supporter to open the Lodge."

All rise, and the following song is sung, to the tune of "Scots wha ha'e wi' Wallace bled," or "Molly Brooks."

"Attend, most ancient Brothers,
For honor o'er us hovers;
Attend most ancient Brothers,
For honor's court is here.

"The man that honor binds not
A welcome with us finds not;
The man that honor binds not
Can never enter here.

"The man that honor holds dear
Alone a welcome finds here;
The man that honor holds dear
Alone can enter here.

"Our motto's mirth and harmony,
Friendship, truth, and unity;
Our motto's mirth and harmony,
In brotherhood combined."

R. H. S.—"By the desire of our Noble Grand I declare this Lodge duly opened until ten o'clock this evening, for the transaction of such business as may be brought before the Lodge, and for the diffusion of the principles of benevolence and charity."

All sing,—"Which nobody can deny."

N. G.—"Brother Secretary, I will thank you to read the proceedings of our last stated meeting."

Secretary reads,

"*July 4th*, 1832.

"At a stated meeting of Lodge No. —, held on the above date, Lodge opened at the usual hour, for the transaction of business.

"Officers present,

"David Hopkins, Noble Grand.
John Tomkins, Vice Grand.
Joseph Goosequill, Secretary.
James Pen, Assistant Secretary.
Jonathan Cash, Treasurer.

"Minutes of last stated meeting were read and approved. A petition was read, signed by John Paleface, praying to become a member, if found worthy, which was referred to John Tomkins, Andrew Johnston, and Timothy Noddle, to make the necessary enquiries. Nothing more being offered, the Lodge closed in friendship and harmony.

"Attest, Joseph Goosequill, Secretary."

N. G.—"Brother Secretary, what is the first business to be acted on this evening?"

S.—"The petition of John Paleface."

N. G.—"Is the committee ready to report on that petition?"

S.—"They are, Noble Grand."

N. G.—"Please to read that report."

If the report is favorable, the Candidate is balloted for, and if elected, he is brought into the preparing room, where the following oath is administered to him by some person appointed for that purpose.

"I, John Paleface, in the presence of Almighty God, do declare, and most solemnly swear, that I have not any bodily infirmities which render me incapable of following my usual occupation, and that I do enjoy such a state of health as enables me to obtain for myself and family an honest living. So help me God." (Kisses the book.)

The Candidate is divested of coat, blindfolded, and led to the door of the Lodge, and his conductor gives one rap. One says from within—"Who comes there?" Answer.—"A person who is desirous of becoming a member of the Independent Order of Odd Fellows." This is reported to the Vice Grand, who says—"Admit him." The door is opened, and he is led into the Lodge by the two Scene Supporters, and is met by the Conductor, who, taking him by the shoulder, says,—"Stand. Give me your right hand. Come, come, prepare, prepare, for dust thou art, and unto dust thou shalt return. Go down on your right knee. (Here the candidate is led to the centre of the room, and is caused to kneel on a chain, which is kept for

that purpose.) Now, presumptuous mortal, where is thy greatness? Low; level with the earth. This is the state of man—to-day the tender bud of hope puts forth—to-morrow it blossoms; honour and riches crowd thick upon him; but the third day there comes a frost, a killing frost, and when fully assured that his greatness is ripened to perfection, he is cut down as the grass, and falls, as you now have done. Arise, arise, and through the dreadful track you have to pass shew me the fortitude becoming a man; for if the fatherless children or the widow you have wronged, or against your neighbor evil done, now is the time when deep remorse of conscience shall pierce your heart as with a two-edged sword, and thoughts of blackest hue stir up your soul. Quick, the emblematic chain prepare:—prepare; be ready at a word:—now bind the victim to the stake.—(At the same time the candidate has a chain thrown around his neck.)—Mark now the agonizing groans of those already tortured in despair.—(All groan three times.)—No refuge for the stranger can be found. There is water on your right, fire on your left; behind you there is a yawning gulf, and before you a sharp-pointed instrument of death.—(At this time there is a spear or dart pressed against the candidate's breast.)—Brothers, behold, this victim at our mercy stands: shall we proceed in these our sacred rites, or shall I mercy show?—(All groan mercy show, three times.)—Then mercy I will show, but first a solemn warning give."

The Candidate is then led into a recess, where the Conductor asks, "What do you desire most at this time?" He is prompted to say "Light."

Conductor.—"If you had light would you know the person who recommended you?"

Candidate.—"Yes." (The bandage is then removed from his eyes.)

Conductor.—"Is that he?" (At the same time pointing to the death scene.)

First Scene Supporter reads.—"Child of mortality, whence comest thou? Why is thy countenance sad with weeping?"

Second Scene Supporter.—"I have seen the rose in its beauty spread its leaves to the morning sun. I returned, and behold it was dying upon the stalk—the grace and form of it were gone—its loveliness had vanished away—its leaves were scattered to the ground, and no one gathered them again. I have seen man in the pride of his strength—his cheeks glowed with beauty, his limbs were full of activity; he walked, he ran, he leaped—he rejoiced that he was more excellent than the rose. I returned, and behold life was departed from him, and the breath from out his nostrils—therefore do I weep, because death is in the world; the spoiler is amongst the works of the Almighty. Alas! all that is made must be destroyed! All that is born must die! Therefore I will yet weep a little longer." (He is blindfolded again.)

First Scene Supporter.—"It is appointed unto man once to die, and after death to come to judgment; therefore, if thou prove deceitful, remember, remember thy end!"

Conductor.—"I will now introduce you to our Senior Warden. He is old and feeble: you will

assist him to rise, and answer such questions as he may ask."

The Warden is seated in an arm chair, and has on a cloak, together with a hideous looking mask, and a broad brimmed hat. The Candidate has the bandage taken off, and assists him to rise.

Warden.—"Stand, presumptuous mortal. How old are you?"

Candidate.—"Twenty-five."

W.—"What trade, profession, or calling are you?"

C.—"A coal-digger."

W.—"Well, then, be serious while I address you as a man. Old and feeble as I am, I have one well-known maxim to impress upon your mind. At all times, ages, and seasons the wisest and best of men have been Odd Fellows, and remain as such to the present day. The foundation stone was laid by our forefather Adam, and still remains unsullied; and it is by such well recommended candidates as you are, who I hope and trust will become pillars and ornaments of our Order, whose moral precepts, if strictly attended to, and acted upon, will exalt your character among all good men. I will now cause you to be introduced to our worthy Vice Grand. Conductor, conduct him to the Vice Grand."

The Candidate is blindfolded again, and led to the front of the Vice Grand's seat.

V. G.—"Stranger, you have entered within these sacred walls. You are never to make known the secrets of this Order, or make any discovery to any person or persons, upon any pretence, or for any purpose. Will you comply with these rules?"

C.—"I will."

V. G.—"Restore him to light and liberty."

The Vice Grand is dressed in a blue cloak, blue cap, and mask.

V. G.—"Place your left hand upon that sacred book, and your right hand upon your naked left breast, and repeat after me a solemn oath, beginning with your name.

"I John Paleface, will never communicate the signs, tokens, passwords, or grips, belonging to the Independent Order of Odd Fellows. That if any books or papers, containing any thing relating to the Independent Order of Odd Fellows, should be placed in my possession, I will never expose or lend them to any person or persons not legally qualified to receive them. Should I hereafter be thought worthy of receiving any or all of the higher degrees in this Order, I will never communicate the same to any who are not legally qualified to receive the same.

"I further do swear that I will support and abide by the by-laws, rules, and regulations of this Lodge, of the Grand Lodge of the Independent Order of Odd Fellows of the State of ————, or any other Grand or Working Lodge to which I may be attached, and that I will not communicate the quarterly, travelling, or other passwords, to any person or persons not legally authorized to receive the same. I also do swear that I will not wrong a Brother, or see him wronged, without apprizing him of approaching danger.

"Should I be expelled, or voluntarily leave this Society, I will consider this oath as binding out of the Order as in it. So living, it shall live with me,

and dying it shall die with me. So help me God to keep me steadfast in this my solemn oath." (Kisses the book.)

VICE GRAND'S CHARGE.

V. G.—"Stranger, you have entered into a society that is far more sacred and important than you might at first imagine. It is quite conformable to law, religion, and sound morality; nor does it permit of any thing contrary to the allegiance we owe to our country, or the duty we owe to ourselves. Let sobriety and good conduct procure you the praise and esteem of your family and friends. Let strict caution guard you from making any undue discoveries to the uninformed, so that by your exemplary virtue you may convince the world that merit alone is the qualification of an Odd Fellow. We are Odd Fellows, Odd Fellows only, when we act and speak like honest men.

"I will now recommend you to our Noble Grand, who will further initiate you into the mysteries of our honorable Institution; and I hope your conduct after your initiation will be such as to give us pleasure in having accepted so worthy a character as a Brother.

"Conductor, conduct him to the Noble Grand's Right Hand Supporter, to be introduced to the Noble Grand."

The Candidate is conducted round the room, and the following lines are sung, to the tune of "God save the King."

" Brothers, attentive stand
While our Most Noble Grand
Gives you the charge.
The bonds of society,
In friendship and harmony,
Honor and secrecy,
With us unite.

" Brother you have naught to fear,
True honor's court is here,
Love, mirth, and joy.
Friendship here abounds,
Honor and secrecy crowns,
While every voice resounds
Hail, liberty."

The Candidate is halted in front of the Noble Grand's seat, who is concealed by a curtain. The Noble Grand is dressed in a scarlet cloak, scarlet cap, and mask.

Conductor says, " Brother Right Hand Supporter, a stranger wishes to be introduced to the Noble Grand."

R. H. S.—" Brother Left Hand Supporter, is the Noble Grand engaged ?"

L. H. S.—" He is."

R. H. S.—" It is business of importance."

L. H. S.—" Then he may be disturbed."

The Right Hand Supporter then goes behind the curtain, and says, " Noble Grand, Noble Grand, Noble Grand, (three times,) a stranger stands before you."

N. G. (*with surprise.*)—" A stranger stands before me ! How gained that stranger admittance within these sacred walls ?"

R. H. S.—" By the recommendation of two worthy Brothers, and permission of the Vice Grand."

N. G.—"Has he taken upon himself that serious, solemn, and binding obligation?"

R. H. S.—"He has, Noble Grand."

N. G.—"Then let him be introduced to me."

The curtain is thrown aside, and the Candidate is introduced.

N. G.—"He looks like an Odd Fellow already; and I make no doubt, under our present disguise, you take us for such. Do you, my friend?"

Ans.—"Yes."

N. G.—"Then learn by this not to judge men by their external appearance, lest they, like us at this time, should deceive you. Take a walk around the room, and see if you know any of those ancient and venerable looking faces."

All the members are dressed in masks, which "grin a ghastly smile." The Candidate is led around the room, and is brought again to the Noble Grand's seat.

N. G.—"Go down on your knees, and fix your eyes steadfast on the floor until you hear the sound of the mallet, and then you will arise."

Candidate kneels as directed, all unmask, and Candidate rises.

N. G.—"To fulfill the duties you have undertaken, you must relieve the distressed of your fellow creatures as far as in your power lies, without injury to yourself, family, or connections. You are to do all the good you can for mankind, but more particularly to all the Brethren of this Order. By a strict observance of these rules you will maintain a good reputation, which is the peculiar characteristic of every good Odd Fellow. We have four signs in this Order, viz. the enter sign, counter sign, pass-

word, and grip.—(Here the signs are explained, as follows, by the Noble Grand.)—To all well regulated Lodges of Odd Fellows there are two doors to enter. At the first door you will give one rap, with the first part of the password.—(The password is not given in the lodge room, but is given to him in the preparing room, by the Conductor, after he is initiated.)—At the second door you will give three raps, with the second part of the password.—(The password is divided into two parts, more properly termed "a password and explanation.)—The counter sign is formed by extending the whole hand, (open,) and placing the points of the fingers upon the mouth, which denotes silence—placing the point of the fore finger to the corner of the right eye, which denotes the all-seeing eye of the Almighty, and letting the hand fall, as a mark of respect. There is another sign made use of in Europe, but not in America. It is formed by passing the fore finger of the right hand over the bridge of the nose, and letting it drop upon the left breast—the meaning of which is, upon my honor I never have, nor never will divulge the secrets of Odd Fellowship. The grip is formed by extending the two fore fingers of the right hand, and taking hold of two extended in the same manner, and placing the thumb between the points of the fingers—which forms a link which never has been broken, and I hope will never be by you, my Brother. With these signs you can gain admittance into this or any other Lodge of the Independent Order of Odd Fellows throughout the globe, provided you strictly adhere to its principles. Upon entering or leaving the Lodge you must make your obedience to the Noble

Grand and Vice Grand, by giving them the countersign. And here I beg leave to remind you, that by the voice of this Lodge you have been elected a Brother and Member of the Ancient Independent Order of Odd Fellows.

"1*st*. It is ancient, because we can trace its existence from time immemorial.

"2*nd*. It is beneficial, because one of its most important features is charity, in its fullest extent, towards its members; nor is a deserving Brother ever sent empty away.

"3*d*. It inculcates morality, while it admits of the enjoyment of innocent conviviality; and all these are strictly inculcated by certain well-known signs and tokens, a part of which you have just witnessed; and the reason that you have been so dealt with is that it may make an indelible impression upon your mind. You are now entitled to all the rights and privileges of the Order, which are guaranteed to you by its laws and customs. We also claim the privilege of watching over your deportment, not only in the Lodge, but during your intercourse with the community at large. I wish you joy in becoming an Odd Fellow. May you live long, and die a good fellow; and when you depart this life, and are separated from this terrestrial Lodge, may you carry with you that passport that shall gain you admittance into the celestial Lodge above. You will now return with the Conductor into the preparing room, and be invested with what you were divested of, receive the quarterly password, and return and take your seat."

If there is no further business to be acted on they proceed to close the Lodge, as follows:

N. G.—"Vice Grand, Officers, and Brothers, I will thank you to be standing, and assist my Right Hand Supporter to close this Lodge."

R. H. S.—"By the desire of the Noble Grand I declare this Lodge closed until this night week, when it will be re-opened (again) for the transaction of such business as may be brought before the Lodge, and for the diffusion of the principles of benevolence and charity."

All sing—"Which nobody can deny."

N. G.—"Vice Grand, what is your last duty in the Lodge?"

V. G.—"To thank the Brothers for their polite attention this evening, and request the company of as many as can make it convenient to attend on any future evening."

N. G.—"Warden, what is your last duty?"

W.—"To collect the regalia, and place (it) in its proper place."

N. G.—"Inside Guardian, what is your last duty?"

I. G.—"To open the door, and let the Brethren depart in peace."

N. G.—"I would thank you to attend to that duty."

I. G.—"I will."

Obligation to be administered to a Noble Grand after he is elected, and previous to his taking the Chair.

"I, A. N., in the presence of Almighty God, do promise, declare, and swear, that I will perform the

duties of Noble Grand of this Lodge until the end of the present quarter. I will judge of every transaction that comes before me without prejudice or partiality. I will preserve order and decorum in the Lodge. I furthermore do swear that I will support (and abide by) the Constitution, By-Laws, Rules and Regulations of the Grand Lodge of the Independent Order of Odd Fellows of the State of ————————, also the Constitution and By-Laws of this Lodge—and should the Grand Master direct, I will deliver the Warrant or Dispensation to the Grand Master, or his representative. All this I promise to fulfill, unless prevented by sickness, or some other unavoidable occurrence. So help me God." (Kisses the book.)

Obligation to be administered to a Vice Grand after he is elected, and previous to his taking the Chair.

"I, A. N., in the presence of Almighty God, do promise, declare, and swear, that I will perform the duties of Vice Grand of this Lodge until the end of the present quarter, and in the absence of the Noble Grand perform all the duties he has obligated himself to do; and that I will restrain every improper sentiment or song, and will strictly administer the obligations to the Candidates for membership. So help me God." (Kisses the book.)

Obligation to be administered to a Secretary after he has been elected, and previous to his taking his Seat as Secretary of a Lodge.

"I, A. N., in the presence of Almighty God, do promise, declare, and swear, that I will perform the

duties of Secretary of this Lodge until the end of the present quarter. I will keep accurate minutes of the transactions of this Lodge. I will keep correctly the accounts between the Lodge and its members. I will pay all monies in my hands to the Treasurer, taking his receipt for the same; and I will, as soon as practicable, forward to the Treasurer copies of all resolutions authorizing drafts of money on him.

"I furthermore do swear that I will not wrong this Lodge, or a Brother, to the value of any thing; and that I deliver all books and papers to my successor in office, and perform such other duties as the Lodge may require. So help me God." (Kisses the book.)

Obligation to be administered to a Treasurer after he is elected, and previous to his taking his Seat as Treasurer of a Lodge.

"I, A. N., in the presence of Almighty God, do promise, declare, and swear, that I will perform the duties of Treasurer of this Lodge until the end of the present quarter. I will pay all orders drawn on me by the Noble Grand, or committee duly authorized, after having received from the Secretary copies of resolutions authorizing the same.

"I furthermore do swear that I will not wrong this Lodge to the value of any thing, and that I will deliver all books and papers, and pay all monies in my hands to my successor in office. So help me God." (Kisses the book.)

A DEGREE LODGE OF ODD FELLOWS.

The offices of a Degree Lodge of Odd Fellows consist of a High Priest, Deputy High Priest, Assistant High Priest, Secretary, Treasurer, Warden, and Conductor.

After the Lodge is opened, if there be any Brother in waiting to receive Degrees, the following certificate is read by the Secretary, (which the Brother must receive from a subordinate Lodge.)

"M. Lodge, No. —, of the Independent Order of Odd Fellows.—To the High Priest, Deputy High Priest, Assistant High Priest, Officers, and Members of Degree Lodge No. —. This is to certify that Brother John Cornskin, being duly qualified for the First Degree, has been elected to the same in this Lodge, conformable to the laws and regulations of our Order.

"JOHN ODD, Noble Grand."

"Attest, JOHN GOOSEQUILL, Sec'y.

"April 12, 1834."

The Brother is then brought in, and, previous to receiving the Degree, the following Oath is administered to him by the High Priest.

"I, — —, of my own free will and accord, and in the presence of Almighty God, declare, and solemnly swear, that I will hail, conceal, and never reveal to any person or persons, any of the secrets or mysteries of Odd Fellowship that are now, or may be at any other time, delivered unto me, except it may be unto a just and lawful Brother, or in a just and lawful Lodge of Brothers, he or they whom

I shall find so to be after due trial and examination. I also further swear that I will not write it, print it, stamp it, stain it, cut it, indent it, or indite it upon any thing, movable or immovable, under the high canopy of heaven, so that the least character or letter be unlawfully obtained. All this I swear, without any hesitation, mental reservation, or self-evasion of mind in me whatever, under no less penalty than having, first, my lower jaw severed from my face, my body divided into four quarters, and burnt to ashes, and scattered to the four quarters of the globe, so that not the least vestige of such a vile wretch may remain. So help me God to keep me steadfast in this my Obligation of the First Degree, into which I am now entering." (Kisses the book.)

LECTURES OF THE FIRST DEGREE.

LECTURE I.

A. H. P.—" Who was the first founder of Odd Fellowship?"

D. H. P.—' The Almighty and Supreme Grand Architect of the Universe."

Q.—" Who was the first Odd Fellow?"

A.—" Adam, whom God created, and endowed with mental faculties superior to all other earthly creatures.

Q.—"What were the commands of God to Adam?"

A.—"That he should act with humanity and kindness towards the numerous created beings, over whom he had the supreme control, which taught him, United by Increase of Society, to live in brotherly love with all his fellow-creatures."

Q.—"What did God for Adam?"

A.—"Finding him solitary, and alone, he created for him an helpmate, and they begat children, and peopled the earth."

Q.—"As this is the antiquity of the Order, what are the duties of Odd Fellows of the present day?"

A.—"The laws of Odd Fellowship teach us to unite ourselves together in the bonds of brotherly love."

Q.—"How are we to show this duty of our Order?"

A.—"By meeting together as brothers, and in cases of affliction or distress, to relieve the sufferings of each other, and administer all the consolation and comfort we can to the afflicted."

Q.—"What are the duties of brotherly associates?"

A.—"By frequently meeting together as brothers, and members of one grand family, thereby cultivating the seeds of friendship and brotherly love, and thus becoming worthy members of society, living ever respected, and dying in hopes of eternal bliss beyond the grave."

Q.—"What do the duties of Odd Fellowship enjoin us to perform?"

A.—"They enjoin us to a strict adherence to temperance, sobriety, and chastity."

Q.—"What is temperance, sobriety, and chastity?"

A.—"A well regulated employment of our faculties, which prevents our ever exceeding in our pleasures the end of our nature."

Q.—"Why do our laws enjoin temperance?"

A.—"Because it has a powerful ascendency over us: it produces peace of mind and health of body, and teaches us to delight in combating our passions, and to glory in conquering evil habits; thus we grow old free from sickness, and enjoy with good humor the comforts which fortune or industry has procured for us."

Q.—"In what light do our laws consider drunkenness?"

A.—"As the vilest and most pernicious of all vices. The drunkard, deprived of the sense of reason given him by God, profanes the gift of divinity, and lowers himself to the condition of brutes: incapable of directing his steps, he totters and falls—he wounds himself, and endangers his life—his weakness in this respect renders him the plaything and scorn of all around him—he contracts ruinous engagements, and neglects the management of his affairs, fills his house with trouble, and concludes by a premature death, or an old age comfortless and diseased."

Q.—"Do our laws forbid the use of wine?"

A.—"No; they only forbid the abuse of it."

Q.—"What do our laws require us to perform?"

A.—"To pay all due respect to our officers, as

our parents and guardians; to obey their reasonable injunctions; to receive their instructions; and to the utmost of our power to assist them with our advice and support."

Q.—"Who are the chief officers of the Lodge?"

A.—"The Noble Grand and Vice Grand."

Q.—"What are the duties of the Noble Grand?"

A.—"To preside over us as the head of a family, and to administer with impartiality and justice the good of whatever laws bind us together in the bonds of brotherly love and union; to protect every Brother from the insults of the imprudent; to check the unwary in the breach of our laws; and to preserve the order of our meetings, that we may thereby be enabled to meet in unity, peace, and brotherly love."

The High Priest here gives the sign, by taking hold of the chin with the thumb and fore finger of the right hand. (This has reference to the penalty in the Obligation.)

The password is *Fides.*

LECTURE II.

A. H. P.—"What are the chief attributes of our Institution?"

D. H. P.—"Benevolence, brotherly love, and charity."

Q.—"What are we to understand by benevolence?"

A.—"Benevolence is the source of all good actions. The man of benevolence extends his aid to all mankind; his heart is open, tender, and sympathetic; he feels for the distresses of his fellow-creatures; heals the wounds of the afflicted by his kindness; fortifies the mind of the weak by his example and salutary advice; and administers the balm of charity to those whose distress calls for his aid and support. Free from the wiles of the wicked, he is the true friend of all the free, affable, and good."

Q.—"What are the next attributes of our Order?"

A.—"To unite ourselves in the bonds of friendship and brotherly love."

Q.—"How are we to show those duties of our Institution?"

A.—"By frequently meeting together in the bonds of friendship and unity: we thus become mutually interested in the welfare of every individual of our Fraternity—one general feeling warms the bosom of all, and a generous sympathy emanates from the heart of every Odd Fellow—all are equally anxious to relieve an afflicted Brother. Bound by the ties of brotherly love, and cemented together by the moral precepts of our Order, we pursue the

paths of secrecy and morality, and live in friendship and brotherly love. By our secrecy we wish not to cloak our sins, but to make more durable that unity, which we cherish as a blessing and gift from heaven. Our moral conduct must be regulated by the laws of God, which will always teach us that if we act upright, to the precepts of that great and universal law, (whatsoever ye would that men should do unto you, do ye even so unto them,) we cannot be far in error; for friendship is the greatest of all earthly blessings, and ought to be cherished among us as one of the first objects of our Institution. Brotherly love must mutually be the companion of friendship. Bound in these bonds of luxurious pleasure, no human power can sow the seeds of discord among us."

Q.—"What are the attributes of charity?"

A.—"Virtue, morality, and love."

Q.—"From whence flows charity?"

A.—"Charity springs from the heart, softens the mind, and excites to good actions. From acts of charity flow the most sublime pleasures that can warm the heart—it affords real satisfaction to the donor, and rescues the receiver from distress which no human foresight could prevent. By such acts we may give peace, happiness, and content to a whole family, which might otherwise have been overwhelmed in the gulf of misery and despair. Our charity may often be bestowed on unworthy objects, but this should not deter us from such acts, otherwise we might confound the worthy with the unworthy, as it is impossible to dive into the hearts of others; and hard would be the fate of many a worthy object of charity were we to refuse our boon

because we had been deceived by the artifices of some despicable wretch, whose conscience be his own torment. But how great is the pleasure of doing good to our fellow-creatures? What pleasure can exceed that of relieving the distresses of others? What can more exalt the dignity of human nature than munificent acts of charity? The charitable man enjoys a pleasure in the good he does to his fellow-creatures. The objects which have received his assistance stands as a monument of his goodness. For having done so, God rewards and blesses him with that peace the profligate and abandoned can never enjoy. He lives in the hearts of those who have shared his bounty; and his own conscience tells him he is doing the duties of a man. His house is the mansion of peace, and his household the objects of content. His grey hairs are crowned with honor, and he sinks in the earth, obedient to the will of God, attended by the prayers of all who knew him, under full hopes of a blessed immortality. Matured in his manners, he is respected by all ranks—the rich esteem him for his manly actions, and the poor bless him for his charities. His greatest enjoyment of the blessings of this life is the act of doing good to all his fellow-creatures—to relieve the distressed is the chief object of his ambition. He possesses a mind most serene, and undisturbed by any party. He is a tender husband, an affectionate parent and a kind master. Living in peace with all mankind, possessing their confidence and esteem, he sinks into the grave regretted and beloved, in full hopes of a happy immortality in the regions of eternal bliss."

END OF THE FIRST DEGREE.

THE DEGREE OF THE COVENANT.

Instituted and introduced into Odd Fellowship by the Grand Lodge of Maryland, and of the United States, Baltimore, November 25th, 1820, and there notified as ready, by Grand Master Wildey. Wrote by Deputy Grand Master John Entwisle.

Any Brother desirous of taking this Degree must signify the same in open Lodge, and if clear of the books, and thought worthy by the Brothers possessing the knowledge and privileges of the said Degree, he shall (on paying the dues of fifty cents) be initiated into the solemn Covenant, (which shall be given on the second Sunday after the Degree is given,) and none but such as have taken the First Degree can be admitted as candidates for this.

A. H. P.—"What is your errand here?"

D. H. P.—"To obtain the privileges of receiving the Degree of the Covenant, believing that there is great good to be derived from it."

Q.—"You are right; there is great good in it; but are you willing to enter into a solemn obligation, binding you as long as you remain in this world, whether in health, wealth, and prosperity, or in sickness, poverty, or distress?"

A.—"I am ready to take any obligation within my power and means to perform."

The following oath is then administered to the Candidate by the H. P.—"I, A. B., in the presence of Almighty God, do solemnly swear never to divulge or betray the secrets of this Degree of the Covenant—no, not to a Brother of any other De-

gree, who has not taken this; nor will I commit them to writing, printing, or engraving without the consent, allowance, or command of the High Priest and Brothers of this Degree; and I will, to the best of my knowledge and to the full extent of my power, perform all the duties I am therein instructed to do—so help me God." (Kisses the book.)

Q.—"What is a Covenant?"

A.—"I believe it to be a binding contract, between two or more parties, for the performance of certain engagements; but I am desirous to have a further explanation from you, as I am led to believe you can instruct me in it."

H. P.—"For your instruction, then, listen attentively to what I now say. Covenants are as ancient as the existence of the first inhabitants of the earth; for the necessities of human nature are such as to render every man dependant on his fellow man; and, in all ages, solemn Covenants, have been entered into between individuals, families, and nations; and either party breaking or violating his undertaking, forever deprives himself of the right to the privileges which would have accrued from a conscientious observance of the same. The first Covenant we read of, was made between Almighty God and Noah, who was the representative of the inhabitants of the world then existing, or who might come after.

"'And God spake to Noah, and to his sons with him, saying—And I, behold, I establish my Covenant with you, and with your seed after you; and with every living creature that is with you; of the fowl, of the cattle, and of every beast of the earth

with you, from all that go out of the Ark to every beast of the earth. And I will establish my Covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, this is the token of the Covenant which I make between me and you, and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a Covenant between me and the earth; and it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will look upon it, that I may remember the everlasting Covenant between God and every living creature of all flesh that is upon the earth.'

"God also made a Covenant with Abraham, called the Father of the Faithful. God called Abraham to leave his country, his kindred, and his father's house, promising him, on this condition, to make him the father of many nations, and to cover him with many blessings; which was renewed when Abraham was ninety years of age, on another condition, viz—the circumcision in the flesh of the foreskin; and he showed the example of fidelity to all who followed him, inasmuch as he kept the commandments given to him sure and unbroken.

"The Almighty made his Covenants again with the Patriarchs, Prophets, Priests, and Kings of olden times. Consider then how sacred is this bond, what a heart and conscience chaining obligation is that to man, which was regarded as binding by the Supreme Majesty of the Universe.

"The bond of the Covenant has been taken be-

tween individuals, families, and nations, for mutual assistance, support and safety. Such is the compact existing in Odd Fellowship; and such are the duties you this day bind yourself to the Order, by a Covenant, to perform. Abimeleck, King of the Philistines, said unto Isaac, "Let there now be an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace—thou art now the blessed of the Lord"—and he made them a feast, and they did eat and drink, and they arose up betimes in the morning, and sware one to another, and they departed in peace.

"If there be among you a poor man of one of the Brethren, within any of thy gates, in the land which the Lord thy God giveth thee, thou shalt not harden thy heart nor shut thy hand from thy Brother; but thou shalt open thy hand wide, and shall surely lend sufficient for his need in that which he wanteth. Thou shalt not see thy Brother's ox or his sheep go astray, and hide thyself from them; thou shalt in any case bring them again to thy Brother; and if thy Brother be not nigh unto thee, or if thou know him not, then thou shalt bring it into thine house and it shall be with thee until thy Brother seek after it, and thou shalt restore it to him again; in like manner shall thou do with his ass; and so shalt thou do with his raiment, and with all lost things of thy Brother's, which he has lost and thou hast found, shalt thou do likewise: thou mayest not hide thyself. Thou shalt not see thy

Brother's ass, or his ox, fall down by the way, and hide thyself from him; thou shalt surely help him to lift them up again.

"Attend now to the love of Jonathan and David, and go and do likewise.

"And the soul of Jonathan was linked to the soul of David, and Jonathan loved him as his own soul."

A. H. P.—"Then Jonathan and David made a Covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle. And Saul spake to Jonathan, his son, and to all his servants, that they should kill David, but Jonathan, Saul's son, delighted much in David; and Jonathan told David, saying—Saul, my father, seeketh to kill thee; now, therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself; and I will go out and stand beside my father in the fields, and I will commune with my father of thee; and what I see, that will I tell thee. And Jonathan spake good of David unto Saul, his father, and said unto him—Let not the King sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good; for he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for Israel: thou sawest it, and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause? And Saul harkened unto the voice of Jonathan; and Saul sware, as the Lord liveth, he shall not be slain. And Jonathan

called David, and Jonathan shewed him all those things; and Jonathan brought David to Saul, and he was in his presence as in times past."

D. H. P.—"And after this David fled from Naioth, in Ramah, and came and said before Jonathan, What have I done; what is mine iniquity; and what is my sin before thy father, that he seeketh my life? And he said unto him, God forbid! thou shalt not die: behold, my father will do nothing, either great or small, but that he will shew it me: and why should my father hide this thing from me? It is not so. But David sware, morever, and said, Truly as the Lord liveth, and there is but a step between me and death. Then Jonathan said, Whatsoever thy soul desireth, I will even do it for thee. And David answered, Thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself, for why shouldest thou bring me to thy father? And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell you? Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly? And Jonathan said unto David, Come, let us go out into the field. And they went out both of them into the field. And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about to-morrow any time, or the third day, and behold, if there be good toward David, and I then send not unto thee, and shew it thee, the Lord do so, and much more, to Jonathan; but if it please my father

to do thee evil, then will I shew it thee, and send thee away, that thou mayest go in peace, and the Lord be with you, as he hath been with my father. And thou shalt not only shew me, while I yet live, the kindness of the Lord, that I die not, but also thou shalt not cut off thy kindness from my house forever; no, not when the Lord hath cut off the enemies of David, every one from the face of the earth. So Jonathan made a covenant with the house of David; and Jonathan caused David to swear again, because he loved him; for he loved him as he loved his own soul. And Jonathan said to David, To-morrow is the new moon; and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone of Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt, as the Lord liveth. But if I say thus unto the young man, Behold, the arrows are beyond thee, go thy way, for the Lord hath sent thee away. And as touching the matter which I and thou have spoken of, behold, the Lord be between thee and me forever. And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad, Run, find out now the arrows which I shoot.

And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? And cried after the lad, Make speed, haste stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing: only Jonathan and David knew the matter. And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them into the city. And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another until David exceeded. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, the Lord be between me and thee, and between my seed and thy seed forever. And he arose and departed; and Jonathan went into the city."

H. P.—"Such are the duties and some of the consequences of the bonds of the Covenant. You will place your right hand on your left breast, and repeat after me the following solemn oath:—

"I, A. B., in the presence of Almighty God and these my Covenanted Brothers, do solemnly pledge myself to help and support my afflicted, distressed, or persecuted Brother—to warn him of danger, whether it be from his own imprudence or from the evil designs of an enemy, or from some apparently accidental cause—to point out his advantage and interest if it should come within my power and knowledge so to do—to protect his property—to

succour his wife and family—to defend his character, and to save his life and limbs if opportunity offers. I will receive thankfully from my Brother the same good offices; and I am hereby solemnly bound in an especial Covenant with those Brothers who can and do truly discover themselves as such.

"Now place your hand upon the arrows, and repeat further, so help me God, and keep me true and firm in this my Covenant Bond.

"To enable you to prove and know a Brother of this Degree, and to be proven and known, attend to the token, signs, password, and momentum. The token is the rainbow, which is represented by drawing the right hand in an arch across the forehead. The signs are the arrows of Jonathan, which are formed by clenching the left hand, in imitation of the stone Ezel, and placing the right hand across the left, and pointing with the fore finger, which denotes danger, that is, that the arrows are beyond thee; and by placing the point of the fore finger of the right hand on the joint of the thumb of the left hand, which denotes that the arrows are on this side of thee. The password is *Quiver*. The meaning of which is, that from thence Jonathan drew his arrows. The answer to the password is made by throwing the right hand over the left shoulder, and taking hold of the lower part of the ear. This is the manner in which Jonathan drew the arrows from the quiver. And lastly, the momentum, which is a bundle of sticks, bound at each end with a band of iron. This represents the bond of united friendship—you will break them—(the Candidate tries to break them,

but cannot—he is then presented with a single stick which he breaks.)—See then the bond of united friendship—beware of breaking the sacred engagements you have now made, lest, like these sticks, your peace and happiness be broken, and ruin and destruction follow. And as touching the matter thou and I have spoken of, behold, the Lord be between this Order and thee forever," (All stretch forth their hands, and say, "So be it.")

END OF THE COVENANT DEGREE.

THE SECOND DEGREE,

OR

ROYAL BLUE.

The Candidate, a rod being put in his right hand, is led in solemn silence to the High Priest.

A. H. P.—"Who are you emblematical of?"

D. H. P.—"The son-in-law of Jethro, Priest of Midian."

Q.—"Where are you sojourning?"

A.—"To the land of Egypt."

Q.—"What is your business there?"

A.—"To relieve my distressed Brethren, and bring them to a land flowing with milk and honey."

Q.—"What is that in your hand?"

A.—"A rod; emblematical of that with which our forefather worked so many miracles."

Q.—"Are you possessed of that benevolent spirit which shone so conspicuously in our forefather; for recollect he forsook honor and riches, to fly to relieve the distresses of his brethren?"

A.—"I am, as far as in my power lieth; for if a Brother is in distress I shall feel it a peculiar pleasure to relieve, to assist, to comfort, and succour him."

H. P.—"It gives me pleasure to hear of your benevolent disposition, which I trust will continue to your life's end; and as it appears to me you are wishing to become acquainted with the mysteries of Odd Fellowship, I shall now administer an Oath to you of the Royal Blue."

"I, A. B., do, of my own free will and accord, most solemnly swear, in the presence of Almighty God, before whom the secrets of all hearts are laid open, and in the presence of these loyal Brothers, that I will not betray either the secrets or signs of the Royal Blue—no, not to a Brother of the First Degree, unless in a loyal Lodge of Brothers, when I see that he is properly initiated into this Degree, or find, upon due examination, that he has been initiated. Neither will I cause it to be done, unless authorized in a legal manner, either in writing, printing, staining, cutting, carving, indenting, or inditing, or by any means whatsoever under the high canopy of heaven. I also further swear that I will not wrong him, or see him wronged, without apprising him of approaching danger. All this I swear with a steady determination to fulfill this my solemn engagement in this my solemn oath.

CHARGE FOR THE SECOND DEGREE.

D. H. P.—"Being advanced to the Second Degree of the Order, we congratulate you on your preferment. The internal, and not the external qualifications of a man, are what Odd Fellowship regards. As you increase in knowledge, you will consequently increase in social virtue. As an Odd Fellow, you are to study the Moral Law, as it is contained in that sacred book—to consider it the unerring standard of truth and justice, and to regulate your actions by its divine precepts. The three great moral duties to God, your neighbour, and yourself, you are strictly to adhere to. To God, by holding his name in awe and veneration, viewing him as the chief good, imploring his aid in laudable pursuits, and supplicating his protection on well-meant endeavors. To yourself, by not abusing the bounties of Providence, impairing the faculties by irregularity, or diseasing the possession by intemperance. To your neighbour, by acting just, and considering him equally entitled with yourself to share the blessings of providence—rendering unto him those favours, which, in a similar situation, you would expect to receive from him. As the solemnities of our ceremonies require a serious deportment, you are to be particularly attentive to your behavior in our regular assemblies—you are to preserve the secrets inviolable, and induce others, by your example, to hold them in due veneration.

"The laws and regulations of the Order you are strenuously to support and maintain—you are not to palliate or aggravate the offences of your Breth-

ren, but in the decision of every trespass against our rules, judge with candor, admonish with friendship, and reprehend with mercy. All regular signs and summons, given or received, you are duly to honor and punctually obey, inasmuch as they consist with our professed principles. You are to encourage industry and reward merit—supply the wants and relieve distresses of Brothers to the utmost of your power and ability, and on no account to do them wrong, or see them wronged, but to apprise them of approaching danger, and view their interest as inseparable from your own.

"Such is the nature of your engagement, and these duties you are now bound by the most sacred ties to perform."

The sign is made by clasping the left hand crosswise with the right, and locking the thumbs—the answer to the sign is made by reversing it, or clasping the right hand with the left, and locking the thumbs. The principal sign, or sign of distress, is given by clasping the hands and throwing them over the left shoulder, with the words, "Give heed, Oh! ye Heavens." The password is *Moses*.

LECTURE OF THE ROYAL BLUE.

A. H. P.—"What are you?"

D. H. P.—"An Odd Fellow."

Q.—"How may I know you to be an Odd Fellow?"

A.—"By sign and token, together with my password."

N. G.—"Advance your signs. From whence did you learn these signs?"

A.—"They are the signs which the Lord gave to Moses out of the Burning Bush, on Mount Horeb."

N. G.—"What is your token?"

A.—"Moses' rod."

Q.—"Why did you take Moses' rod as your token?"

A.—"Because it was appointed by the Lord to be a rod of superior authority and influence."

N. G.—"Make it appear."

A.—"First it appeared as a serpent, and showed its superior authority, by swallowing the serpents of the magicians; and when this rod was stretched upon the waters, they became blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. Also, Moses stretched this rod towards heaven, and the Lord sent thunder and hail, and fire ran along the ground, so that there was hail, and fire mingled with the hail, very grievous. Lastly, this was the rod wherewith Moses worked so many miracles in the presence of Pharaoh—the same which divided the Red Sea, and smote the Rock of Horeb."

Q.—"What do these mighty wonders teach you?"

A.—"Never to divulge the mysteries of Odd Fellowship, lest I, like the Egyptians, become a monument of divine wrath and vengeance."

Q.—"What else do they teach you?"

A.—"To reverence that Eternal, Infinite, and Incomprehensible Being, the Creator of all things, who preserves and governs every thing by his almighty power

and wisdom, and is the only object of proper worship."

Q.—"Have you got your password?"

A.—"I have."

Q.—"Will you give it to me?"

A.—"I did not obtain it so myself."

Q.—"What then do you mean to do with it?"

A.—"Divide with a Brother of the Royal Blue."

N. G.—"Do you begin."

A—"No, you begin.

N. G.—"M O"

A.—"S E S."

N. G.—"Why did you take Moses for your password?"

A.—"Because it was the name of a man whom the Lord chose and appointed to lead the children of Israel through the Red Sea to the promised land.

Q.—"After their passage through the Red Sea, what became of them?"

A.—"They marched southward along the east side of the western gulf of the Red Sea, and came to Mount Sinai. There God, in a most tremendous manner, from the midst of the mountain, and after the most fearful thundering, vouched them his peculiar people, intimated to them his laws, and confirmed the authority of Moses, their leader."

Q.—"What particular did he intimate?"

A.—"The Ten Commandments, and sundry other laws, whereby every Odd Fellow should regulate his conduct."

Q.—"Did the Lord give any particular charge concerning distressed Brethren?"

A.—"Yes."

N. G.—"Repeat it."

A.—"If thy Brother be waxen poor, and fallen into decay with thee, then thou shalt relieve him, yea, though he be a stranger, or a sojourner, that he may live, saith the Lord."

Q.—"Have you got the principal sign of the Royal Blue?"

A.—"I have."

N. G.—"Advance it."

Q.—"Is there not some word particular to that sign?"

A.—"G. H. O. Y. H."*

Q.—"What is the use of that sign?"

A.—"That I may know a Brother in distress."

Q.—"Very good, Brother. Can you tell me the reason why Odd Fellows wear aprons?"

A.—"To put us in mind of the transgression of our first parents; and to denote their recovery by the great atonement God clothed them with the skins of sacrificed animals."

Q.—'What else are they emblematical of?"

A.—"They are an emblem of the inner covering of the Tabernacle, which the Lord appointed to be made of rams' skins."

Q.—"What may we learn from that?"

A.—"As the Tabernacle contained the vessels of pure gold, for the holy services, it teacheth us that, as gold is the purest of all metals, an Odd Fellow should be the purest of all men."

Q.—"Why are the aprons white?"

A.—"Because white, being the purest and most shining colour, is often used to represent what is most pure and glorious."

Q.—"What doth it represent?"

A.—"First, it represents the Almighty, who is said to be clothed with a white garment, and hair as white as wool, riding on a white cloud, which denotes his eternal wisdom, and the equity of his providential conduct. Secondly, [it represents Christ, who is white, and pure in his godhead, holy, highly exalted, and abounding in love. Lastly,]† white represents a saint, who is free from guilt

* "Give heed, O, ye heavens."

† All within brackets is omitted.

and pollution, and is in a state of heavenly glory, wherein he is peaceable, noble, and triumphant."

Q.—"Can you tell me the reason why Odd Fellows wear sashes?"

A.—'As an emblem.'

Q.—"As an emblem of what?"

A.—"As an emblem of the curious girdle of the ephod, wherewith Aaron, the High Priest, was arrayed when judging the twelve tribes of Israel."

Q.—'Why are they blue?'

A.—"Because the robe of the ephod, and the lace which suspended the breast-plate, whereon were engraven the names of the twelve tribes of Israel, were all blue."

[*Q.*—"Why are there roses on the sashes?"

A.—"To put us in mind of Jesus Christ, who is the rose of Sharon; and it is the duty of every Odd Fellow to cling to him, who is of unbounded comeliness, delightfulness, and efficacy."]

END OF THE SECOND DEGREE.

THE DEGREE OF REMEMBRANCE.

DIRECTIONS.

The door being closed, the High Priest, Deputy High Priest, and Assistant Hight Priest having taken their chairs, the Warden shall examine the Brothers in the Lodge in the grip and password of this Degree.

The Brother to be initiated into this Degree shall be brought to the door of the Lodge by the Conductor, who shall give one knock at the door.

Guardian says, "Who comes there?"

Conductor.—"A Brother, who is desirous of receiving the Degree of Remembrance."

H. P.—"Admit him."

H. P.—"To what have you advanced in Odd Fellowship?"

A.—"To the Second Degree."

H. P.—"Conductor, you will examine him in the Degrees he has taken." (Which being done, Conductor says—"All is right, Worthy High Priest.")

A. H. P.—"Have you studied well the principles intended to be implanted in your mind by the sublime Degrees you have taken?"

A.—"I have."

A. H. P.—"Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God, for God is in heaven, and thou upon earth; therefore, let thy words be few, for a dream cometh by a multitude of business, and a fool's voice is known by a multitude of words.

"When thou vowest a vow unto God, defer not to pay it, for He hath no pleasure in fools. Pay that which thou hast vowed; better is it that thou shouldst not vow, than that thou shouldst vow and not pay. Suffer not thy

mouth (by any rash vow) to cause thyself to sin, neither say thou before the angel (thy Brother) it was an error, wherefore should God be angry at thy vow, and destroy the work of thine hands. Fear thou God."

The Candidate is then conducted to the High Priest.

H. P.—"In remembrance of the oath and obligations by which you are bound to this honorable Order, repeat after me the following oath, beginning with your name:

"I, A. B., in the presence of Almighty God, and the Brothers of this Degree do solemnly swear that I will hold in secrecy the sign, password, and grip of this Degree of Remembrance; that I will not give nor reveal, nor allow any other Brother in my presence to give or reveal the sign, password, or grip of the said Degree, except when duly elected thereto by Brethren duly authorized. So help me God, and keep me steadfast in the same."

A. H. P.—"Hear, ye children, the instructions of a father, and attend to known understanding, for I give you good doctrine, that ye may regard discretion, and that your lips may keep knowledge. Forsake not my law, for length of days, and long life, and peace, shall they add unto you. Let not mercy and truth forsake you—bind them about your neck—write them on the tables of your hearts, so shall you find favour and good understanding in the sight of God. And hear, for I will speak of excellent things and the opening of my lips shall be right things; for my mouth shall speak truth, and wickedness is an abomination to my lips. All the words of my mouth are in righteousness—there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Hear!!! for I rehearse the words of Wisdom. She saith:—

"'Receive my instructions, and not silver; and knowledge rather than fine gold.

"'For wisdom is better than rubies, and all things that may be desired may not be compared to it.

"'By me kings reign, and princes decree justice.

" 'I love them that love me, and those that seek me early shall find me.

" 'Now, therefore, hearken unto me, Oh! ye children, for blessed are they that keep my ways.

" 'Hear instruction, and be wise, and refuse it not.

" 'Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors, for whoso findeth me, findeth life, and shall obtain favor of the Lord.' "

H. P.—" A proud look, a lying tongue, and hands that shed innocent blood; feet that be swift in running to mischief; a false witness that speaketh lies, and him that soweth discord among Brethren, are abominations to the Lord. Flee from evil and cleave to that which is good. Be honest to your neighbour, by refraining from imposing or overreaching him, or becoming possessed of that which is not lawfully your own. Be loving, by relieving the wants of the distressed in general, but of your Brethren in particular, acting strictly according to the solemn obligations and oaths made before heaven and earth so to do. Be temperate in the exercise of all the powers and passions of the body and mind, that you hurt not the circumstances and feelings of any man, but more especially of a Brother. A false balance is an abomination to the Lord, but a just weight is his delight. To do justice and judgment is more acceptable to the Lord than sacrifice. Rob not the poor, because he is poor—neither oppress the afflicted at thy gate, for the Lord will plead their cause, and spoil the soul of him that spoil them. A good man is rather to be chosen than great riches.

" *Be Loving.*

" There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also. He that withholdeth

corn the people shall curse him, but blessings shall be upon the head of him that selleth. He that giveth to the poor shall not lack, but he that shutteth his eyes shall have many a cause.

"Charity suffereth long, and is kind—charity envieth not—charity valueth not itself—is not puffed up—seeketh not her own—is not easily provoked—rejoiceth not in iniquity, but rejoiceth in the truth—beareth all things—believeth all things—hopeth all things—endureth all things—and charity never faileth.

"*Be Temperate.*

"Wine is a mocker—strong drink is raging, and whoever is deceived thereby is not wise. He that loveth pleasure shall be a poor man, and he that loveth wine and ale shall not be rich. Be not among wine bibbers, among riotous eaters of flesh, for the drunkard and glutton shall come to poverty, and drowsiness shall clothe a man with rags. Who hath woe, who hath sorrow, who hath contentions, who hath babbling, who hath wounds without a cause, who hath redness of eyes? They that tarry long at the wine; they that go seek mixed drink. Better is a little with the fear of the Lord, than great treasure and trouble therewith. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. Riches profit not in the day of wrath, but righteousness delivereth from death. He that hasteneth to be rich hath an evil, and considereth not that poverty shall come upon him."

The sign is made by placing the fore finger of the right hand on the centre of the forehead.

The password of this Degree is *Record.*

The grip is made by taking a full hand, and placing the thumb on the large joint of the middle finger.

END OF THE DEGREE OF REMEMBRANCE.

THE SCARLET DEGREE,

OR

PRIESTLY ORDER.

INSTRUCTIONS.

The Conductor to go into the anti-room to the person, and array him in a white robe, and put a sceptre in his right hand, then blindfold him, and say, "This is a robe of innocence." He then leads him to the door of the Lodge, and gives three distinct raps on the door. The Guardian will say, "Who comes there?" Conductor says, "A Brother of the Royal Blue, who begs to receive the honour of being initiated into the Scarlet Degree, or Priestly Order." Guardian says, "Is his mind impressed with that solemnity which it ought to be on the present occasion!" Conductor answers "Yes." He is then admitted, and led with solemnity three times round the room; at the same time the Conductor must say, "Be thou serious, and listen to the wise admonitions which are about to be communicated unto thee, for thou art now in the company of them who contemplate with admiration the wonderful works of the Creator, and it is thy indispensable duty also to regulate thy conduct by his written word; therefore be serious, and pay particular attention to our worthy Assistant High Priest."

A. H. P.—"Who do you represent?"

A.—"Aaron, the High Priest, the son of Amram, the brother of Moses."

Q.—"Where are you sojourning?"

A.—"To Egypt by the appointment of God, to be a spokesman for Moses, my brother, to Pharaoh, and my distressed Brethren."

A. H. P.—"Aaron, the High Priest, was a holy and compassionate man; therefore, as thou dost represent him, imitate him in thy conduct. Be thou compassionate to thy Brothers, by supporting them under their trouble, and delivering them from it.—Conduct him to our High Priest, who will further initiate him into the systems of this Order, and also administer the Oath unto him."

H. P.—"Previous to my administering the Oath unto you, I wish you seriously to consider the nature and importance of an oath—for recollect, an oath is a solemn act, wherein you swear by the Almighty God, and call Him to witness the truth of what you assert or promise, and to punish you in time and eternity if you violate that oath—therefore you ought not to take one irreverently, without godly fear and awe of the Most High, and a steady determination to fulfill the solemn engagement. Therefore, if you can comply with this, (answer yes,) then repeat after me this most solemn Oath:—

"I, A. B., do, in the presence of Almighty God, before whom the secrets of all hearts are laid open, and in the presence of this loyal Lodge, most solemnly swear that I will not betray the secrets or signs of this Degree to any person or persons whatsoever; no, not to a Brother of the First Degree or Second, unless I find, upon due examination, that he has been properly initiated into this Degree, in a loyal Lodge. Neither will I cause it to be done, unless authorized in a legal manner, neither in writing, printing, staining, carving, cutting, indenting, or inditing, or by any means whatsoever under the high canopy of heaven. I also further swear that I will not wrong a Brother, or see him wronged, without apprising him of approaching danger, and that I will attend every legal summons, unless sickness, lameness, or not being within three miles, prevents me. All this I swear, with a steady determination to fulfill the same."

H. P.—"What do you stand most in need of at this present time."

A.—"Light."

H. P.—" Restore him to light."

Here present the scarlet ribbon.

H. P.—[" This represents the royal dignity of Jesus Christ, and will remind you of the bloody sufferings of him and his church ;]* it is [likewise] an emblem of the priests's robes, the curtain of the Tabernacle, and the veil of the Ark."

Here deliver the signs, password, and grip.

The sign is made by placing the thumb of the right hand on the right side of the breast, and spanning across with the fore finger, and then placing the thumb of the same hand on the centre of the breast, and spanning downwards with the little finger. The password is *Aaron*. The grip is formed by taking a full hand, and pressing the thumb on the third joint of the third finger.

H. P.—" Your zeal for the Institution of Odd Fellowship, the progress you have made in it, and your conformity to the general regulations, have pointed you out as a proper object of esteem. In the character you have now undertaken, you are henceforth authorized to correct the errors and irregularities of Brethren, and guard them against a breach of fidelity. To improve the morals and correct the manners of men in society must be your constant care ; therefore, you are always to recommend to inferiors, obedience and submission ; to equals, courtesy and affability ; to superiors, kindness and condescension. Universal benevolence you are to inculcate, and by the regularity of your own behaviour afford the best example for the conduct of others. The secrets of our Order are entrusted to your care ; you are to preserve them inviolable, and never suffer an infringement upon our rights and privileges. Duty, honour, and gratitude, now bind you to be faithful to every trust ; to support with becoming dignity your new character ; and to enforce, by example and precept, the tenets of the Order. Let no motive make you swerve from duty, violate your vows, or betray

* All within brackets is omitted.

your trust; but be true and faithful, that by this exemplary conduct you may convince the world that merit has been the title to our privileges, and that on you our favours have not undeservedly been bestowed."

LECTURE FOR THE THIRD DEGREE.

A. H. P.—'From whence came you?'
D. H. P.—'From the Mount Horeb.'
Q.—'Where are you sojourning?'
A.—'To the Inward Court of the Tabernacle.'
Q.—'How will you gain your admittance?'
A.—'By the benefit of a password.'
Q.—'Will you give it to me?'
A.—'No; but I will halve it with a Brother of the Scarlet Degree, or Priestly Order.'
A. H. P.—'Begin.'
A.—'No, you begin.'
A. H. P.—'AA'
A.—'RON.'
Q.—'Where were you prepared?'
A.—'In the anti-room.'
Q.—'Who prepared you?'
A.—'The worthy Conductor.'
Q.—'How did he prepare?'
A.—He put a sceptre in my right hand; then he arrayed me in a white robe, saying it was a robe of innocence. He then blindfolded me, and led me to the door of the Lodge, where he gave three distinct raps.'
Q.—'What was said to you from within?'

A.—'Who comes there.'

Q.—'Your answer, Brother?'

A.—"A Brother, who begs the honour of being initiated into the Third Degree or Priestly Order?"

Q.—'Did no one ask any thing from within?'

A.—"One asked me if my mind was impressed with that solemnity which it ought to be on the present occasion, and I answered yes. Then I was admitted."

Q.—"After your admittance into the Lodge where did the Conductor lead you to?"

A.—"He led me in a circular way three times. Then he brought me to the Assistant High Priest's chair."

Q.—'What did the Assistant High Priest say unto you?'

A.—'He asked me who I represented.'

Q.—'What answer did you make him?'

A.—"Aaron, the High Priest, the son of Amram, and brother of Moses."

Q.—'Did he ask you any thing else?'

A.—'He asked me where I was sojourning.'

Q.—'Did you tell him?'

A.—"I said, by the appointment of God, to be a spokesman for Moses, my brother, to Pharaoh, and my distressed Brethren."

Q.—'What did he say to you then?'

A.—"Aaron, the High Priest, was a holy and compassionate man, and, as I represented him, he wished me to imitate him in his conduct—to be compassionate to my Brethren by supporting them under trouble, and delivering them from it."

Q.—'What became of you then?'

A.—"I was conducted to the High Priests's chair, where I took the solemn oath of the Scarlet Degree, or Priestly Order."

Q.—'What did you stand in front of?'

A.—'A coffin.'

Q.—'Why did you stand in front of a coffin.'

A.—'To put me in mind of my solemn obligation.'

Q.—"When you took the solemn obligation did the High Priest say any thing unto you?"

A.—'He aked me what I stood most in need of.'

Q.—'What was your answer, Brother?'

A.—'Light; and light I did receive.'

Q.—'Did the High Priest present you with any thing?'

A.—'Yes—a scarlet ribbon.'

Q.—'What did it put you in mind of?'

A.—['Of the royal dignity of Jesus Christ; the bloody sufferings of Him and his Church.']

Q.—'Did the High Priest say it was emblematical of any thing?'

A.—'He said it was an emblem of the Priest's robes, the curtain of the Tabernacle, and the veil of the Ark.'

Q.—'What supported the veil of the Ark?'

A.—'Four pillars made of shittim-wood, overlaid with gold, and set in sockets of silver.'

Q.—'What did the Ark contain?'

A.—'The golden pot of manna, Aaron's budding rod, and a copy of the law of Moses.'

Q.—'What did the Ark put you in mind of?'

A.—'The mighty wonders of the Lord in defence of his chosen people Israel.'

Q.—"What were those wonders?

A.—'First, when the Ark was carried into the channel of Jordan, the swelling waters of that river divided and opened a passage for the whole congregation of Israel. Secondly, it was borne three times in seven days around the city of Jericho, with the sound of rams' horns attending it, and the walls fell down before it. Lastly, there were fifty thousand and seventy persons struck dead for looking into the Ark.'

Q.—'What doth the Ark represent?'

A.—"It is a visible representation of the throne of Jehovah, King of Israel, whose royal palace was the Temple."

Q.—'Where was the Ark deposited?'

A.—'In the inmost part of the Tabernacle of the Temple, which was called the Holy of Holies, or Holy place, wherein Aaron, the High Priest, only entered one day in the year.'

Q.—'How was Aaron arrayed?'

A.—" He was clothed in a rich robe of fine twined linen, embroidered with gold, blue, purple, and scarlet.'

Q.—' What is your number?'

A.—' Two.'

Q.—' What two?'

A.—" The two precious stones which the Lord appointed to be put on the shoulder pieces of the curious girdle of the ephod, in each of which were engraven six names of the tribes of Israel, which Aaron bare on his shoulder as a memorial before the Lord."

Q.—" Was there nothing besides on the curious girdle of the ephod?'

A.—' Yes, the breastplate of judgment which was four square—a span was the length thereof, and a span was the breadth thereof.'

Q.—' Was the breastplate ornamented?'

A.—" It was set with twelve precious stones, fastened in ouches of gold—one for every Hebrew tribe, according to their names, which were engraven thereon.'

Q.—' Can you repeat those names?'

A.—' I will assist you in so doing if you will begin.'

A. H. P.—' Reuben.'

D. H. P.—' Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Isaachar, Zebulon, Joseph, and Benjamin.'

Q.—' Had the High Priest nothing on his head?'

A.—'Yes—the mitre, and holy crown of pure gold.'

Q.—' Can you give me the sign of the Priestly Order?'

A.—' Yes.' (Here the sign is produced.)

Q.—' Can you give me any other sign?'

A.—' Yes.' (This sign is made by placing the two first fingers of the right hand on the left arm, above the elbow —which refers to the two precious stones on the curious girdle of the ephod.)

Q.—' What are you?'

A.—' A priest.'

Q.—' How may I know you to be a priest?'

A.—' By my token.'

Q.—' What is your token?'

A.—' The Urim and Thummim.'

Q.—' Where are the Urim and Thummim?'

A.—'In the breastplate of judgment.'

Q.—'What does it signify?'

A.—'Light and perfection.'

Q.—'Previous to your initiation, why had you a sceptre put in your right hand, and why were you clothed in a white robe?'

A.—'First, a sceptre is a badge of authority to direct, govern, chastise, and reward, when in the hand of a ruler. Secondly, I was clothed in a white robe, because it is a robe of innocence and purity—it is therefore a duty incumbent on me to keep it spotless, and practise the four cardinal virtues, Temperance, Fortitude, Prudence, and Justice.'

END OF THE SCARLET DEGREE.

PAST DEGREES.

PAST SECRETARY'S DEGREE.

Any Brother who has been elected to, and served thirteen nights in the office of Secretary, is entitled to receive the Past Secretary's Degree, which is conferred in a Degree Lodge, by the High Priest. Previous to the Candidate's receiving this, the following oath is administered to him :—

'I, B. M., in the presence of Almighty God, do promise, declare, and swear that I will not communicate the password, sign, or token of a Past Secretary, to any person or persons not duly qualified to receive the same ; so help me God.' (Kisses the book.)

LECTURE.

'Have you been elected to, and served thirteen nights in the office of Secretary ?'

A.—'I have.'

Q.—'How may I know that ?'

A.—'By my sign and token, together with my password.'

Q.—'Will you give me your password ?'

A.—"I did not so receive it, neither can I so impart it.'

Q.—'What then do you mean to do with it ?'

A.—'Letter or halve it, if you will begin.'

'Halve it, and you begin.'

'PRO'
'PHET.'

Q.—'What was the declaration of the Prophet?'

A.—'Wo unto them that decree unrighteous decrees, and that write greviousness which they have prescribed.'

Q.—'What was the advice of the Prophet?'

A.—'Let not mercy and truth forsake you—bind them about your neck—write them upon the tables of your heart.'

Q.—'What is your token?'

A.—'The hand-writing which appeared to Belshazzar.'

Q.—'What was that hand-writing?'

A.—'Mene, Mene, Tekel.' Upharsin.

Q.—'What is the meaning of that?'

A.—'Thou art weighed in a balance, and art found wanting.'

'Advance your sign.'

This is formed by placing the thumb and fingers together as if holding a pen, and making a motion as if writing on a wall.

PAST VICE GRAND'S DEGREE.

Any Brother who has been elected to, and served thirteen nights in the office of Vice Grand, is entitled to receive the Past Vice Grand's Degree. The oath is the same as in the Past Secretary's Degree, by altering the words, Past Secretary, and reading Past Vice Grand.

LECTURE.

'Have you been elected to, and served thirteen nights in the office of Vice Grand?'

A.—'I have.'
Q.—'How may I know that?'
A.—'By my password and sign.'
Q.—'Will you give me your password?'
A.—'I did not so receive it, neither will I so impart.'
Q.—'What then do you mean to do with it?'
A.—'Letter or halve it, if you will begin.'
"Halve it, and you begin.'
'JA'
'SIN.'
'Advance your sign.'
The sign is made by forming a cross with the fore fingers.

PAST NOBLE GRAND'S DEGREE.

Any Brother who has been elected to, and served thirteen nights in the office of noble Grand, is entitled to receive the Past Noble Grand's Degree.

The Oath is the same as in the Past Secretary's Degree, by altering the words Past Secretary, and reading Past Noble Grand.

Q.—"Have you been elected to, and served thirteen nights in the office of Noble Grand?

A.—"I have."

Q.—"How may I know that?"

A.—"By my password and sign."

Q.—"Will you give me your password?"

A.—"I did not so receive it, neither will I so impart it."

Q.—"What then do you mean to do with it?"

A.—"Letter or halve it, if you will begin."

"Halve it, and you begin."

"ELE"

"AZER."

Q.—"Who was Eleazer?"

A.—"The High Priest, and son of Aron."

'Advance your sign.'

This is formed by placing the left hand on the left hip, and at the same time extending the right arm, and raising that part of it from the elbow out, so as to form a right angle. The password and sign of a Past Noble Grand is made use of on entering a Grand Lodge, and none but those who have received the Past Noble Grand's Degree are admitted into a Grand Lodge.

ENCAMPMENT DEGREES.

These Degrees are the topknot of the Order. A brief description of them will suffice to show the public how very dangerous they are, and will gratify the curiosity of the Brethren.

PATRIARCHAL DEGREES.

There are two Patriarchal Degrees. They differ, however, but little in their ceremonies, &c.

The Candidate is brought into the room blindfolded, conducted by the Guardian, who cries out, "The camp is assailed." The bandage being suddenly taken from his eyes, the Chief Patriarch says, "ye sons of Nimrod, prepare," and the Candidate is met by four of the Brethren, carrying spears, aud masked. These four rush at him with their spears, which the Junior Warden parries with his sword, and cries "hold." Chief Patriarch asks, "For why?"

Junior Warden answers, "there are those who are more acquainted with this business than thou art."

C. P.—"Then tell me in what manner this stranger means to work his way through the wood."

J. W.—"By signs and tokens which he has with him, and likewise by the satisfaction that he has given me."

C. P.—"Proceed, and be careful in conducting him through the wood."

The Candidate is then blindfolded again, and led over rollers placed on the floor, occasionally receiving a trip from some one of the members. Brushwood is placed in his way to show him how difficult it is to travel through the

wood. After being led around the room three times in this way, he is taken to the altar, where the oath is administered to him kneeling. He there swears that should he hear any thing spoken of in the Lodge, he will not speak of it elsewhere, should it be right or wrong. He swears also, that he will not go to law with a Brother, without having first submitted the case to the Encampment, and he will then act in accordance with their direction.

After the oath is administered, the bandage is taken from his eyes, and he is then exhorted in lectures, read by the High Priest, similar to those in the former Degrees, to exercise charity and benevolence. After these lectures, the Chief Patriarch presents him with a shepherd's crook.

The penalty for violating the obligation in these Degrees is expulsion from the Lodge for a year and a day, and in case of sickness or death, receive no benefit.

The sign of the first of these Degrees is made by thrusting the right hand into the left bosom—the answer is by thrusting the left hand into the right bosom.

The password is *Adam*, pronounced as if spelled Awdam.

The grip is made by taking the hand as full as possible.

The sign of the Second is made by placing the fingers of the right hand in the palm of the left, and grasping them with the three last fingers of the left, and holding up the thumbs and the fore finger of the left, in imitation of the three pillars of the Order, friendship, love, and truth; or faith, hope, and charity.

The password is *Simon*.

No grip to the Second.

DEGREE OF THE GOLDEN RULE.

Immediately before the Candidate is brought into the Lodge, two lines, single file, are formed, each member

bearing a spear. He is brought in, and they proceed to march around the room three times, with him and his Conductor in the rear. After this ceremony they form an arch with their spears, and he and his Conductor march, *sub jugum*, up the centre to the altar. He there takes the oath—standing with his hand on the back part of his thigh. The prominent features of the oath are secrecy—that he will not recommend any one to the Encampment who he is not sure will be a worthy member; and that he will support the widows and orphans of deceased Brethren. In this Degree he is *told* that Odd Fellowship originated in Portugal, among the Moors and Goths, in the sixth century, during the wars between them and the Romans—that their object in forming it was, in order when fighting in the dark, and under other circumstances, they might know each other by giving the passwords, &c.; and that, if they should happen to be slain, their wives and children might not be left in want. An examination of the Candidate on the former Degrees, as far as the Scarlet Degree, then takes place.

The sign is made by pointing to the ground with the fore finger of the right hand, the arm being at an angle with the body of about 45 degrees.

The password is *Gold, a Metal.*

The grip is made by taking hold of the fore finger of the right hand, and giving three shakes—and is answered in the same way.

DEGREE OF THE ROYAL PURPLE.

The Candidate is brought in blindfolded, by the Conductor. He is met by the Junior Warden, who strikes him roughly on the shoulder, and asked from whence this intru-

der came. Conductor answers that he has lost his way, and wishes to have a guide to conduct him to the tent of the High Priest. The Candidate is directed by the Junior Warden to sit down on a stone till he finds a guide for him. The warden returns and tells him he has found one of the sons of Nimrod, and asks if he will accept of him as a conductor. He answers yes, and is then put under the care of the guide, who is charged to take particular care of him till he gets him through the wood. The Junior Warden then shakes hands with him, bids him farewell, God speed, and gives him the password, "*Go on*," with which he is to work his way past the different watches on the mountain. He and his guide then start, and go in a winding way, the guide describing the characters of the different watches, and making curious and ridiculous remarks. When he is led in this way three times round the room, passing two watches, and over a small bridge, an imitation of thunder and rain is made. He then arrives at the tent of the High Priest, where the guide bids him farewell, and leaves him. The Oath is then administered to him, standing in front of the altar, by the High Priest. The Oath is much like the others, secrecy, &c., with this important addition, he swears to deal with a Brother in preference to any other, and give him the preference in all his business.

The sign of this Degree is made by bringing the points of the fingers and thumb together, and describing a circle therewith in the centre of the forehead, as if scratching.

The password is *Melchizedek*. It is generally given in a contracted form on examination, as M. K. S., (Melchizedek, King of Salem.)

The grip is made by linking the little fingers (the backs of the hands together) of the right hands, and bringing the points of the thumbs to meet.

APPENDIX.

A description of the recess, or, as it is commonly called, the little closet, into which the Candidate is taken after the Conductor, at the groans and supplications of the Brethren, has promised to shew him mercy, (see page 12,) may not be uninteresting to the reader. It is quite small, only being large enough to hold three or four persons. Some Lodges have a human skeleton; others have only the painting of a skeleton in the recess. The painting moves on rollers, or on a slide, and, when the Conductor and Candidate enter, is pushed across the entrance, which it is made to fit. It being dark within the clost, and light without, the painting shows very plainly to those within. The reader can better imagine than I can describe the feelings of a weak and superstitious man when he hears the groans of those already tortured in despair, and is told that there is water on his right, fire on his left, behind him a yawning gulf, and before him a sharp pointed instrument of death; when, after mercy is only granted him at the earnest prayer of his Brethren, he is taken into the closet, and has the bandage suddenly removed from his eyes, he finds himself within arm's length of a human skeleton. All this is done with as much "serious solemnity" as it is possible for the officers and members to assume, and the effect produced by it is sometimes truly ridiculous. Of this, however, the Candidate, after he sees through the mystery of the farce, dislikes very much to be told.

THE END.